Fellowship in Prayer

"For a world united in prayer"

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

— Wordsworth.

Volume XII **OCTOBER 1961** Number 5

OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

22 E. 29th Street New York 16, N.Y.

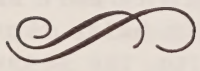
Volume XII October, 1961 Number 5

RHYTHMS OF THE SPIRIT

IN EVERY EARNEST LIFE there are weary flats to tread, with the heavens out of sight—no sun, no moon—and not a tint of light upon the path below; when the only guidance is the faith of brighter hours, and the secret Hand we are too numb and dark to feel. But to the meek and the faithful it is not always so. Now and then something touches the dull dream of sense and custom, and the desolation vanishes away. The spirit leaves its witness with us, the Divine realities come up from the past and straight-way enter the present: the ear into which we poured our prayer is not deaf, the infinite eye to which we turned is not blind, but looks in with answering mercy on us. The mystery of life and the grievousness of death are gone. We know now the little from the great, the transient from the eternal, we can possess our souls in patience.

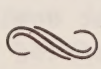
TELL ME NOT that these undulations of the soul are the mere instability of enthusiasm and infirmity... They are the sign of Divine gifts, not of human weakness. God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.

— *James Martineau, 1805-1900.*



Sweet are the uses of adversity.

— Shakespeare



EDITORIAL

"AND ABOVE ALL... YOUR PRAYERS"

In a recent speech the American President, calling for help and support from the nation in a time of peril to all mankind, concluded with the words: *"And I need... above all, your prayers."* His two predecessors were also men who publicly invoked the help of God and asked the prayers of people to sustain them in their hours of trial and decision. For since World War II the problems that face great national leaders and the pressures and responsibilities that confront them constantly, are immeasurably more taxing than those that faced leaders in earlier years of the century, and in past centuries. Shakespeare, writing in an age of monarchy, spoke of "the fierce white light that beats upon a throne," but the light that beats upon the desk of the American President is more fierce and more steady than any monarch ever knew. The man who sits behind it must at times be oppressed and overwhelmed by the burden of his office and often human strength must seem poor and inadequate, and the grace of God and the prayers of millions of citizens around the world necessary to him.

It is a great paradox that side by side with the rampant growth of materialism in this century there has been an ever-increasing awareness of spiritual values on the part of people everywhere. Religion is widening its horizons. Small new religious groups are forming. The older denominations are liberalizing their attitudes. Laymen are moving forward to become spiritual leaders. Gandhi and Schweitzer are esteemed as heroes. A healthy independence of mind and spirit is more and more manifest everywhere. All these signs belie the gloomy descriptions of those who point only to the sensuality and materialism of our age. The two currents are moving simultaneously.

Still there is no doubt that the current of egoism, both individual and collective, with its fruits of greed, suspicion, deceit and material might, is running stronger and is the influence that dominates the thinking of most people today, and the thinking of their governments. Thus

the world moves steadily on and downward and the times, because of the destructive power of our weapons and the speed of our missiles, are more perilous than they have ever been. We are much closer to the precipice than we like to think.

So let us answer the President's call and pray for him, and for all world leaders, including those of governments hostile to us. They are all children of God, let us remember that. They may have lost the way, they may have it in their hands to destroy civilization, they may be deluded and drunk with power, but their natures are divine, as all men's are. These men, sooner or later, in this life or some other, will have to awaken to this truth and begin the long journey that will take them, and us, to divine enlightenment, the realization of who they are and who they have always been...

Hence we should pray for them, for our own leaders, for our friends, our enemies, for everyone. Love thy neighbor as thyself, we are told. *But we cannot love our neighbors unless we pray for them and praying for them is loving them.* Clearly we have an *obligation* to pray for others. If we do not, we cannot love them, we cannot understand them, we fail to fulfill Christ's second great commandment—we become selfish, esoteric, living only for our selves and our own spirituality.

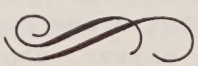
There are some who feel that things are already out of hand, that the world has gone too far already in the direction of war, that a momentum has been set under way which can hardly be checked, that despite all our efforts we have gone too far now, and war is inevitable. Perhaps not total war, that will destroy all life, but war that will explode suddenly upon an unbelieving world and, perhaps, so appall people that it could happen at all, that the shock will force them to seek other ways of living in peace with one another and to compel their governments to adopt new policies in world relations. Many of these who feel this way are intelligent and discerning individuals, some of them people of spiritual insight. We cannot ignore their warnings, we cannot close our eyes to the possibility that war may come anyway, atomic war, with all its

train of horror and widespread calamity.

There are others who feel there is still time, there is still a chance to save the world, and these people place all their hope on selfless, fervent prayer. They say, and we can only agree with them, that prayer alone is the weapon we must use in our counterattack against the forces of militarism, nationalism, and separatism. They point out that a reliance on political pressures, moral suasion, international conferences, and the like, though better than nothing, are insufficient, that only a spiritual regeneration can save humanity and that this regeneration, this awakening, can come about only through the combined efforts of millions of people lifting up their minds and hearts to God in the unity of prayer—prayer for peace around the world, before the tide runs just too far for us to turn it again and the earth be plunged in darkness and ruin.

When the Jewish nation followed Moses to the shores of the Red Sea and the hosts of Pharaoh, breathing destruction, moved down upon them, they stood between death on two sides and all gave up, all yielded to fear, all said there was no hope for them. "It had been better for us to serve the Egyptians," they said to Moses, "than that we should die in the wilderness." But Moses stood firm, he fired their courage, his faith held them.—"Fear ye not, stand still, *and see the salvation of the Lord*... The Lord shall fight for you." And his faith was vindicated. All were saved. Peace came to them.

So it has happened before. It can happen now. Do we have the faith of Moses? Can we stand still, and pray, and believe, and wait to see the salvation of the Lord? Let us try at least. And let us convince ourselves that *prayer alone* is the way out for us. Only God can save us but he will not save us, it seems, unless we pray for that salvation. So let us pray. And pray, believing—believing our prayer is heard and changes things. We know that prayers have done that before, somehow, in areas close to us personally. Let us hope and believe they will register in heaven again, somehow, and make things different than they would have been. »»»



REJOICE FOR JOY

Janet Hackney

Venetian blinds are wonderful things. With a flick of the wrist they give you privacy. Another flick and you can brighten a room and let in the glorious light of God's sun. Moods can change as suddenly if we let in the light of joy. The cold war of nerves, the threat of atom bombs, hatred and selfishness can close in and make us anxious and frustrated. Discouragement can lead to degradation.

Yes, pain and depression can color our lives. We say we have the "blues" when we are despondent. Yellow has been the color for cowards since the time of Judas. But red! Ah, red is the color standard for courage. Red is the color of the sun. Flaunt your banner of courage and joy. This color will brighten every corner of our soul with new inspiration.

Faith is a prescription for curing worry. Learn the difference between gaiety and frivolity. Between regret and remorse. *God is the very spirit of joy pouring forth* if we will but receive it. The world was formed out of God's joy. It overflowed. You owe it to your God to be joyous.

Because we are a part of life, we have the experiences of life. Life would be boring if the way was entirely smooth and easy. Man was given free choice and a mind to use to build a life of his own and a better life for all humanity. He can change things, improve them and keep going when the way is hard. He can use his mistakes to grow and be triumphant. *A joyous mind is a triumphant mind.* A happy, joyous heart is not a shallow heart, but a heart that wants to improve and build. It is the will to live. It is a heart that knows the forgiving love of God, but accepts the fact that although God forgives, He doesn't take away the consequences of sin. A happy, courageous heart fights on when the going gets hard.

Practice is the key. A baby learns to walk by falling down and getting up again. A typist learns to type by practicing each day, a pianist by practicing daily for years. We are creatures of habit. Let's practice the habit of a happy heart. ++++

PRAYER IS FAITH ALIVE

Dr. Samuel M. Shoemaker

FAITH, ACTIVE AND ALIVE, is always prayer. Whatever we are doing when we pray, whatever our conception of God, the essence of faith is communion with the Unseen. We must have Someone to thank when we are happy, and we must have a place of solace when we are troubled or sad. Prayer is the living, conscious connection between ourselves and God, and between ourselves and those for whom we are concerned. When one has learned deeply about prayer, he may find it something that more or less goes on all the time—even in sleep.

There are, I think, two sources of prayer. One is need. We pray because we are insufficient by ourselves. We feel alone and lost. We feel inadequate and overtaxed. We feel bewildered and without chart. Prayer does not have to be beautiful words or adequate theology. It stems from human need frankly confessed to God.

The other source of prayer is the love of God. He seems to have put this need within us that we might seek Him, only to find that He also is seeking us. Prayer is a boomerang on its way home. It was thrown from the heart of God when we were made, and to the heart it must return. Prayer is the seeking of a free spirit. It is compelled only by its own nature and need, but it is a free act. The God Who will not overwhelm us, yet waits for us and welcomes us.

Some of us think we pray when we only worry prayerfully. It is like those little fretful sounds a baby utters when it does not really cry, but just sounds as if it were not quite happy. This is more apt to be complaint about life than prayer. Complaint has its place, but we must ask somewhere along the line whether we just want God to change His ways with us, or whether we want to ask Him what His will is. *How deep down do we let prayer go?*

A man told me he was praying all the time about his problems, prayed every day about them, especially that he would get along better with his wife and understand people better. But a little later in the same conversation he said, "I know I will never really change." Of

course this never gets anywhere near the sub-conscious. A man whose parish was the whole Alaska Highway told me once that there are places where the ground never thaws more than a few inches down. There are personalities that keep praying only on the surface of their lives: the thaw never gets down to the real self. The latter is often painful and may take great courage.

What do we mean by "the power of prayer"? Do we mean power to prevail over God and get Him to do something He would not have thought of doing, or not been willing to do, without our request? Surely not this! Do we mean that we come away from prayer with victories, trophies of projected self-will? Surely not. The "power of prayer" must mean that something has happened, that *things are not the same as before we prayed.* It more often means getting what we need than getting what we want. The really important thing in prayer seems to be, less what we send up to God, than what He sends down to us. We send up such mixtures of unselfish concern and selfish desires. He sends down only what is perfectly good because it is of His desire, not necessarily of ours. If we could buy the fulfillment of our own desires by prayer, if we could even buy grace by prayer, men would seek only to 'use' God, not to love and obey Him.

Something must happen to *us* in prayer. It may need to happen in an over-all, once-for-all fashion, which we call conversion and which (among other things) means that we want to live by God's will and not our own. It needs also to happen almost every time we pray. For we pray impatiently, we pray short-sightedly, we pray selfishly, we even pray vengefully sometimes. All right. Be honest and say these things out. Don't wait to clean them up before you pray them, or you may never get to prayer at all. But be sure God wants to clean them up before He can do anything about them.

This is why prayer must always be an attempt to find or release the will of God, rather than to overcome it or go round it. We are not advisors to God in prayer, we are agents. Real prayer pierces through to the very highest, the perfect, touches Him, and is in turn affected by Him. Thus more of the perfect is transmitted into the actual. And this means

that the greatest prayer of all is, not "Please God, do this or that," but "Lord, what shall I do?" This does not pray for everything to be set right according to my desires, it prays to know what I should do in the given situation while things are not all right. It doesn't necessarily pray away unfavorable circumstances, it prays that I will do the right thing *in* the circumstances.

More than this, prayer definitely accomplishes things on the plane of natural life. Take any stubborn situation you like—two people up against each other in a home or in an office. A grim, difficult, uncooperative personality that we must meet day by day. How often we give up such a person or situation! And how often we think we have done all we could, either by doing nothing, or by plunging in with advice or criticism. Ever try prayer on it?

Prayer is like a paint-remover. Perhaps you have tried to take very old paint off the top of an antique pine bureau, or china closet; and the paint was harder than the wood. Your putty knife gouged the wood and the paint still clung. Then you put on some paint-remover and left it awhile, till it ate into the hard paint and softened it; and then you ran your putty-knife across it and it came off like hot butter. If you don't believe that about prayer, try it, and get some other praying people to try it with you. Wonderful healings have certainly taken place, and pain greatly lessened even where there was not healing. Prayer like that takes the tensions out of ourselves, and out of the people we pray for.

I do not pretend to understand these things, any more than a small child who hands a broken toy to his father, and later gets it back mended, understands how his father did it. All he knows is, it was broken when he handed it to him; and mended when he got it back. He knows who did it, he may not know how it was done.

We do not, of course, know very much about how Christ prayed. But we do know a good deal about one of his most significant prayers, that in Gethsemane. He faced the great crisis of his life. Should he go through with the Cross or not? We read that he first prayed that "the hour might pass away from him." The 'hour' stood for the whole crisis

of the Cross, no longer to be a thing of conjecture. He felt that as any normal person would feel it, and so he expressed it, even though there was every probability that it would not be answered in the way he voiced it. "And he said, Abba, Father, all things are possible unto thee." It was his confession of God's omnipotence and final control of all things; and of his faith in his father—God can do anything that is consistent with His holiness and His love. Then he said, "Remove this cup from me." It was the full cup of his sorrow, his pain, his shame, his failure, his loneliness, his suffering and his death. He knew that all this was coming upon him, he told his disciples it would happen; but in the hour of it, he recoiled from it, and asked God for another way.

How far this is from what some of us think he should have done — just faced it through bravely from the first. No: he did not and does not work that way. He felt all the human impulses. His prayer was just what yours and mine would have been. I believe he stayed in that prayer for a while. Then he moved on to the next and final prayer, "nevertheless, not what I will but what thou wilt." The world's salvation hung on his saying that one word 'nevertheless'; and true prayer for you and me hangs on our saying the same word.

Basically all this centers in our wanting our prayers to lead us into God's will, not into our own. For this reason true prayer is often listening to God, not asking Him. There will be some blank times in such prayer, times when we think nothing is happening, but when actually our own spirits are being brought round to a great obedience to God. The prayer of listening must always accompany the prayer of asking.

LET US PRAY about everything and everybody. Whatever we are doing with the forefront of our minds, let us be praying at the back of them. Let us pray big, for the affairs and leaders of the world; and let us pray small and locally for the people and situations that we know and personally care about. Nothing is too great and nothing is too small to talk to God about. And do not let us forget that the last word of prayer is always the word of praise and thanksgiving. »»»»

(Condensed from a Radio Sermon)

RESPONSIBILITY, A SACRED TRUST

Robert E. Gelfand

Because of being born a human being, I am responsible for every thought and every emotion and every action that emanates from my presence.

The urge to move Godward is an ever-present inner pressure. There are those who try to deny this, and yet they are also included in the forward motion. *All* are unfolding the Divine Plan. The Highest One asks only for our cooperation, and this cooperation cannot take place unless and until *we change our thoughts and desires.*

Many times there have come to us Messengers from on high, and they have sought to awaken our responsibility for this world. History shows that we do not hear their call, or if we do, only a small percentage will heed the message and set about fulfilling the Divine Plan.

The question confronts us: What are we going to do *today* when we are called to cooperate with the plan full time? As we observe in the world today, humanity is at a very dangerous crossroad. It requires extreme caution and very serious thinking for us to follow our decisions which are formulated at such a stressing time. This demands a very deep sense of responsibility and *a knowledge that this is One World and One Humanity.* For us to take the next step forward, we must have divine guidance, yet we are to call it forth from within ourselves. We carry within us the key to a future of cooperation and joyous service.

How can mankind continue to seek the satisfaction of his selfish desires if he is aware of a past which is filled to the brim with these cravings?

Does not humanity sense how to raise up its children in order to receive this sacred trust, which is an inheritance in every generation? Yes, the children contain within themselves the future. How is it that we ignore their destiny and take care of our own first? Why is it that we leave the *educating of our children to the schools only?* Our children are also a sacred trust. It is up to us to build into our future those ideas and ideals which are the purest we can think. This requires our constant attempt to live by these purest thoughts. We are called to this because of the fact

of One Humanity living in One World.

All men are One, all men are divine.

The whole cosmos is upheld by Love. Love is the greatest magnet. Love brings sanity, Wisdom, *Love brings to us the sense of Responsibility.* Is our life a song? Is each day a blessing? Do we sing the song of the Soul even when in difficulty? Why is it that when the Teachings are given to us, we are not changed beings? People do not stop to think that the Teaching is given not for the sake of novelty but for the upbuilding of a worthy life. Do we live a worthy life? Are our actions selfless? Do we really know what sacrifice is? How many lives do we touch in one life? How many beings affect us in *our* life?

As we can see, each being is interdependent upon one another. Therefore *no one can stand alone.* With our arms locked around each other's shoulders, *let us walk to our destined place in the cosmos.*

In the creation of a good life, one accepts greater responsibilities. The building of a good life will bring tests to our doors. There is no better way to gain perfection than by being constantly tested. It calls forth from within you heroic deeds. *In time you even pray for greater tests because you sense that a giant has been awakened within you.*

Do not think of yourselves as inhabitants of the earth only. *Think of yourselves as inhabitants of the universe.* In this way you can assume greater responsibility. In this way you gain the perfect way. In this way all weakness and imperfections quickly fall from your presence. The Highest has use for such great ones. We abide in the heart of the Purest One if we accept the tests of responsibility.

Feel responsible for the deeds created in this world, even if you were not the origin of the deed. We share all things with all people. No one escapes the debt humanity owes to God.

It has been told to us time and again that one must be pure and strong to commune with the Highest. Therefore let us become pure in heart and mind and let us develop a heroic strength so that when the date approaches we are ready.

THE MAN OF LIBERATION...

The man of liberation lives from moment to moment, but each moment of his life is full of the richness of Eternity. He is indeed immortal because he has stepped out of the circle of continuity. He is an integrated individual who brings integration wherever he goes. Living in the presence of a Magnet, he himself becomes a magnet bringing order and design where disorder reigned before. His spontaneous action becomes the highest form of service. His life becomes a channel through which the Light of Reality shines undiminished in the midst of the darkness of the world. He becomes a centre of regeneration so that through him the entire creation is able to ascend a little higher towards the realm of Transcendence. In his liberation, the whole universe experiences freedom from sorrow and suffering. The world's transformation can come only when there are more and more of these centres of regeneration. The individual problem is indeed the world problem. In a man's liberation lies the true liberation for mankind.

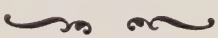
From THE PLAY OF THE INFINITE,
By Rohit Mehta-Adhar

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the power of God.

— Pascal

There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

— H. P. Blavatsky



PSYCHOTHERAPY AND PRAYER

Rev. Donald Harrington

MAN'S DILEMMA is that he, a finite being, lives in an infinite universe that is far vaster than the measure of his mind, yet whose presence he cannot ignore and whose participation in his life, as he in its, he cannot avoid. Thus he is constantly driven to attempt to define the indefinable, to relate to the infinite which alone can illumine for him the finite which he experiences, to define the essence which alone can bring meaning to existence.

The principal method by which man has always related to God in the past is through one or another of the many varied forms of prayer. Prayer is, in this sense, the central practice of religion. It is the key to a healthy religious life. In it the relationship between man and God reaches its purest, most intimate and most powerful form.

The theologian Friederich Heiler of the University of Marburg in Germany, writes: "Religious persons and students of religion agree in testifying that prayer is the center of religion, the soul of all piety; prayer is a living communion of man with God. Prayer brings man into direct touch with God, into a personal relation with Him. Without prayer, faith remains a theoretical conviction; worship is only an external and formal act; moral action is without spiritual depth; man remains at a distance from God; an abyss yawns between the finite and the Infinite."

Prayer is central to religion and it will be central to any concept that we may want to develop of the character of God. Obviously the form of prayer must be related realistically to one's concept of God. As the idea of God evolves, so will the form of prayer employed have to be adapted to it if it is to retain vitality.

Modern man has found it increasingly difficult to pray at all. Prayer has seemed less and less real to his life, God less and less evident, approachable, or capable of being influenced. As the old God-concepts have become untenable, so has prayer tended to disappear. Yet, at the same time, man cannot seem to stop praying. Even if he is an unbeliever and

feels certain that no one is listening, in the moment of desperation this little, finite creature appeals to the Beyond in words, in a cry, "God help me!"

This would seem to indicate that there is something in man's place in the universe and in his psychological make-up that makes the practice of prayer essential to him. He does not give it up instinctively even when it appears ridiculous to him intellectually. The modern soul-doctors, the psychotherapists, are just now beginning to understand and reveal why this is so.

Psychotherapy, of course, means the healing of the soul. The cure of souls has always in the past been the province of religion. It is some mark of religion's failure that it is not always so today. As Dr. Karl Menninger puts it in his great book, *Man Against Himself*, "—Religion has been the world's psychiatrist throughout the centuries."

But as the concepts of religion have ceased to make sense to modern man and he has drifted away from the church and synagogue, he has suddenly found himself ill-at-ease in the universe, frustrated, fearful and possessed of an all-pervasive anxiety. He has gone to the psychotherapist for relief, and has confessed his guilts and fears, and told of his hate and rage, and voiced his hopes and loves to him. Under the psychiatrist's guidance he has found both the relief of catharsis and the illumination of insight and self-understanding. Psychotherapy, with its insights into human nature and motivations and into the human unconscious, has helped men mightily in dealing with their guilts and hates, their loves and fears, the whole complex of human feeling.

But it is a rather common experience that psychotherapy brings a person to the point of understanding his problems but often seems unable to bring him *beyond understanding to recovery*, to cure, to full spiritual healing. It can help him to see his problem, but it seems not always, perhaps not even often, *able to make him whole*. It is at this point that many psychiatrists turn to religion for help.

The reason that psychotherapy alone often fails in the full task of spiritual healing is that below the immediate anxieties and fears of

men there is a deeper, more basic, more general anxiety, *the anxiety of the creature, who knows he is a creature, to understand and attain a right and harmonious relationship to that larger Whole of which he is a part.* In other words, *one cannot be made whole without reference to the Whole, of life, to which he belongs.*

This deeper, more general anxiety can be allayed only by belief, by a faith, a world view, a concept of the essence of existence that seems to him so true, so immediate, so real, and so all-embracingly significant that he can rest his life in it and give his life to its higher purposes. Modern man has all along felt the need of such a relationship, but it is here that his intellect and his feelings have fallen out, have fallen into war, for his intellect has not been able to believe the older God-concepts which religion has offered, and so his doubts, fears and anxieties have only intensified his need. He has sought solace by running away into a furious and usually pointless activistic materialism which leaves the spirit, the soul, permanently unsatisfied.

One of the greatest psychiatrists of our time, Dr. Otto Rank, expressed this very well in his book, *Will Therspy,* in these words: "The patient needs a world view and will always need it, because man always needs belief, and this is so much more, the more increasing self-consciousness brings him to doubt."

Dr. Carl Jung, the famous Swiss psychiatrist, has said the same thing in a more general way in his book, *Modern Man's Search For a Soul:* "Among all my patients in the second half of life—that is to say, over thirty-five—*there has not been one whose problem in the last resort was not that of finding a religious outlook on life.* It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and *none of them has been really healed who did not regain his religious outlook."* Dr. Jung makes it clear that by religion he does not mean the orthodox dogmas of a church, but rather the quest of the soul for life's meaning.

John Middleton Murray, the great British essayist,

has added a word of warning: "The psychological doctor who presumes to meddle with the dynamics of an educated human being without having a coherent view of that universe in which the educated human being is an integal part...is a charlatan: first, because it is impossible that a man who is not himself truly integrated can show the way to self-integration to another, and without such a world-view he cannot himself be integrated; and, secondly, because *there is no possibility of integrating his patient unless he can put before him such a coherent world-view.*"

Psychotherapy can help us to understand our anxieties, our fears, our hopes, our feelings. It can even unveil the source of ultimate sorrow in us—the lack of meaning in our lives, the lack of relationship to the Whole, an existence that is often without awareness of essence. *But psychotherapy cannot give life meaning.* Only religion can do that. And in our day only a religion can do it successfully whose concepts are intellectually acceptable, so that the ideas of our minds and the yearnings of our hearts are not perpetually at war. Only a religion can do this that is a living thing, *a vital, immediate experience* involving all that we have and all that we are with All that Is...

Now prayer in its fullest sense consists of a number of elements which form an experience pattern which has become familiar down through the ages, and which is known to all who reach out to encounter the Whole and to plumb the full meaning of it and the implications of it, for their lives.

The first element in this experience pattern is a turning away from our customary pre-occupation with the external world, a turning towards—through imagination, instinct, intuition, and intelligence—the Being that is the essence of the universe. This can only be accomplished in solitude and in complete silence and quiet. It takes time for the world to fall away and for one's concentration upon this inner Unseen Reality whose external evidences can be witnessed everywhere, but that must be conceived somewhat in the abstract, to come clear and powerfully evident in one's experience. But with silence and concentration, it comes slowly to surround and suffuse one's consciousness.

The first impression is an awareness of a vast Mystery so far beyond knowing that we are overwhelmed...

To stand in the presence of this Being, to understand the character and the force of Its life and Its demands upon us, is to make us feel very humble and very little. It is to see all our faults glaringly clear, and to confess them in our prayer to ourselves, freely and fully, to one another where we have dear close ones, freely and fully to the God Who surrounds us, in the deep realization of what God is and the insight into what we are by contrast. Then we may see the path of duty, and may be inspired to walk upon it. *We can forgive each other and ourselves.* Then we must seek, through resolve, to ally and align our lives with that larger Life and with its character as we may know it. We must seek to grow in love and to stretch our lives into great requirements of God's Thrust For Love among men and for peace and harmony between living things.

Finally, we will feel and find ourselves caught up into the life of the Whole, and in this process find ourselves once again becoming spiritually whole, able to relate to others in love, able to lose our lives in theirs. We will find ourselves lifted up into the blessedness of the wholeness of the ongoing life of God.

THIS IS WHAT IS POSSIBLE in prayer... Such prayer, when it has been cultivated, when it is disciplined, when it is customary, can become a psychotherapy of the highest, noblest kind, a discipline bringing men and women into conscious harmony with the God who is Being and whose life they share.

SELF-REALIZATION...

Spirituality is not dull respectability or pious conformity, but a life exquisite, intense, full of romance, alluring and mysterious.

"Let me have no other aim than Nature's aim; no other plan than the plan of God; no other love but the love of man; no other will than the will of Eternity."

— *In* NEW OUTLOOK
Los Angeles

GIVE THANKS

For rivers to the sea
Where blue with blue is blending
Season after season;
Reflections never ending...

Give thanks for garden plots
Umber-hued in haze
Of bronze and heliotrope;
Thank HIM for Autumn days...

Asters donning purple,
Realms of golden-rod,
Amorous vines unwinding
And, oh, thank God

For kittens, puppy-dogs,
Squirrels, birds on wings,
Angels in miniature
And every-day things

Like...sun-rays streaming
Clouds in opulent skies
With silver linings—then
Give thanks, give thanks for eyes.

— *Carla Patsuris*

FROM A CHURCH WINDOW

Outside are whispering
Voices of angels in the wind,
But here are deep pools of silence
And the love of God to wrap us in.

— *Frank Ankenbrand, Jr.*

"THERE ARE MANY GOOD PEOPLE in the world who cannot or will not open their hearts and minds to the ideas that cherish and sustain and nurture the spiritual life of others. Yet all of us have the common denominator of the same Creative Life, the same hope of the Eternality of this that we name 'us', the same Light and Life and Love shared commonly by all creatures, with whom we share the air, sunshine, time and space...And also the same great spiritual urge towards a wider vision and a more dedicated aspiration towards the Creator that called us into being and urges us on to becoming one with His image and likeness, to walk as brothers and to have fellowship because we love one another: not because others are like us, but because they too partake of the God we worship and are cells in His everlasting Becoming..."

— *Virginia Mears* (From a letter to FIP)

PRAYER is the way of walking with God instead of walking alone. Those who have a habit of prayer are never far from God, even though at times they may lose sight of Him.

Because they have the habit of prayer, they often find things changed by their prayers. But even when things do not change they have a sense that all is well. For they have a sense of a sustaining presence— at the heart of things, compassion!

Though they may not understand why some things occur they know that God is there. Therefore nothing that occurs can be meaningless. They and their lives are meaningful.

So they can accept their lives and themselves, striving to change what they feel is good to change, but accepting what they cannot change in the faith that behind all events of life God is working out His pattern of divinity.

To those who pray, prayer is life itself!

— J. D. Freeman in DAILY WORD.

"WILT THOU BE MADE WHOLE?"

Mildred Long

As I journeyed down the way of life, I met a man one day who I could see possessed something I wanted. He was stalwart and strong, radiant with vitality and health. I paused to speak to him.

"Sir," I said, "will you walk along with me and instruct me?"

Quietly he fell into step beside me.

"I see you have health," I said, beginning cautiously. "That is what I want. How do I get it?"

Long and searchingly he looked into my eyes as if probing to the very depths of my soul.

"The secret of health has to be learned," he said. "Not everyone is willing to learn. Unless you are willing to learn, I must be on my way to those who are."

We walked in silence while I looked within.

"Sir, as far as I know my inmost desire, I am willing. I have suffered much. Whatever the pangs of the learning process may be, they cannot be worse. And besides, I have a mission to fulfill in life that is being thwarted by my physical weaknesses. I want health."

"That is good. But may I inquire what your mission is?"

"Yes, it is no secret. I am a child of God and my mission is to glorify Him on earth. I feel that my sickness is not glorifying Him, but it is causing the finger of scorn and unbelief to be pointed at Him. I am an unworthy servant and a false testimony."

Again the man searched my soul through my eyes.

"I will teach you," he said simply. "Shall we sit here in the shade of this tree?.... If you had given me a selfish reason for desiring health, I could not have remained. I too am a child of God and have learned His way. He has sent me back into the world to teach the willing and the obedient."

We sat in silence and listened to God's voice in the woods.

"You have to make preparation," my new friend began. "If you desire an oak tree, you plant an acorn and wait for it to germinate and grow and wait again for many years before you have a full grown

tree." He looked at me and I nodded.

"If you want a garden," he continued, "you plant seeds, water and cultivate the plants, and wait for them to grow and blossom." Again I gave assent.

"If you want health you make preparation. The laws are simple, so simple, in fact, they are often overlooked.... Are you willing to learn new techniques of living, and have you patience to wait till the new life begins to show and develop?"

"Yes, I believe so," I replied.

"The law is the same in the physical, mental, and spiritual world. It is: 'Let go' and 'take hold'.

"You notice that things of God's creation outside of man make no effort. They merely move in harmony with laws which they do not know and do not understand. It is a life flowing through them that is manifest. It is nothing that they have done that produces the results. We call it 'law' and 'instinct.' All are relaxed, effortless. Because the cat can relax so perfectly, when instinct prompts quick action, it is instantaneous and full of power. If the muscles were tense before its response to movement, half the power would be lost. Do you understand me?"

"Yes," I nodded.

"Then physically you have to learn to relax. Most people work and work hard enough to accomplish what is needed, but half the power is lost when the body is tense. If people cannot sleep, it is mostly on account of tension. Relaxation of the body lets the blood flow through unobstructed, and vitality accompanies the normal flow of good blood. So the first rule is: Learn to relax your body. At specific times daily first of all. Then let the relaxation carry over into an ease of performance that is free from haste, confusion, or fear. This enables you to take hold of your work and become efficient in it.

"This brings us to the mental realm, for physical relaxation cannot be perfect without mental relaxation. In the mind two things must take place: First, let go of all thoughts that create tension, such as fear, anger, irritation, self-pity, criticism, and all like thoughts. Second, take hold of all the thoughts that bring peace, joy and strength, such thoughts as St. Paul told us

to think, 'Whatsoever things are true, honest, just, pure, lovely, of good report, worthy of praise, possessing virtue—think on these things.' Do you follow me?"

"Yes,....but when worry or fear or thoughts of weakness have become habitual, how do you let go of them?"

"That is a pointed question. This too is simple though it takes a certain power of determination and perseverance to change this thought pattern. Every time a worry thought comes to mind, let go of it, refuse to entertain it, and put a good strong thought of faith and confidence in its place. Here is our law in perfect operation. Let go of what you do not want. Take hold of what you do want. Both are necessary.

"This is a realm in which man must operate the law for himself. God has made us creatures of free will and what we do with our thought power is entirely our responsibility. Do you grasp this?"

For some minutes I pondered these words. "I believe I do," I began slowly. "You are saying that what I think, the thoughts I entertain, is my own business. That God does not interfere nor require me to think differently. That if I want health, I must let go of certain thoughts and not think them, and I must decide to think the right thoughts instead. It is my choice and God lets me bear the consequences of my choice."

"Well put. All this is in accordance with God's law which everybody knows: 'As a man thinketh in his heart so is he.' 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' 'Keep thy heart with all diligence, for out of it are the issues of life.' Everyone knows these words but few obey them. We become what we persistently think. And most people who are nervous or ill are in that condition because their thinking has led to this outward manifestation."

We sat for some minutes engrossed in our thoughts.

"I must hasten on." My friend spoke calmly. "In the spiritual realm we let go of self and take hold of God. We let go of any sense of guilt or any unforgivingness toward another, and take hold of God's total forgiveness. We let go of all hurts, disappointments, or failures of the past, and take hold of His healing balm and His love. For His love

transmutes all the lower emotions into itself and transforms all mistakes and failures into understanding and strength.

"We lay hold of God by our thinking. We hold Him in our thoughts until we delight to think His thoughts and do His will. We cherish His love and forgiveness until we feel after Him to know Him more perfectly. We meditate on His word day by day, and in the night watches we praise His name with our lips and our hearts until we have placed Him in the center of our thinking. Then it is, and only then, that He is at the center of our affections.

"When He controls us at the center, He also controls the periphery. When we think and love and pray with Him, our soul, mind, and body have been brought into harmony, balance, and peace. Health will be a natural outgrowth of peace of mind and soul. But it may take time. Remember God's time is now. What we do with this present moment is for us the most important. The future follows the pattern we establish now."

I sat with my eyes closed making my agreement with God to begin this minute to follow His plan and pattern. And when I opened my eyes, my friend was gone.

LIGHT WITHIN

Let not one moment find your soul unlit
By that divine indwelling made to keep
A steady glow, though darkness comes to sit
Upon the threshold, robbing you of sleep.
Set thou a watch about the inner door
To ward off gusts of anger, drops of fear,
And let the light from out the secret core
Dissolve the dark—that angels may appear.

My soul, let every moment be alight
With Truth, inspiring you each coming day:
With Love and Joy to make your going bright;
With Peace for sandals on your upward way.
Each thought of God illumines mind and soul
Until the Light within transforms the whole.

— Mildred Long

THE GREAT SPIRITUAL TRANSFORMATION

Mark Halpern

The Spiritual Hour for humanity's transformation has struck.

High in the Radiant Tower of human destiny are sounding forth the Golden Chimes of the Spirit, calling to all the spiritually attuned and selflessly consecrated, illumined servers of the human race. And in whatever corner of the earth they may happen to be dwelling, of whatever race, nation or creed, they hear the Call; and, hearing it, are aware that this is the Appointed Hour for which they have come into the world. Without the slightest doubt or hesitancy, but with quiet confidence and dynamic alertness, they respond in spontaneous unison to the High Summons. And throughout this world of discord and chaos, inconspicuously and yet effectively, they are gathering their unconquerable resources of the Spirit and merging in an earth-encircling network of blazing Light for the protection and upliftment of humanity in this hour of our gravest crisis.

For as a direct result of the ever-increasing and unrestrained momentum of scientific progress in this century, we are now faced with the appalling prospect of becoming a race of inhuman intellectual automatons who may cause not only the destruction of our own world but perhaps of other planets as well. This state of affairs has come about because of our having failed to keep pace morally and spiritually with the precipitate onrush of our intellectual scientific advancement. Without moral and spiritual control over our proudly self-sufficient scientific progress, we can expect naught but the most catastrophic consequences such as this planet has never known. Thus there is the exceedingly urgent and immediate necessity of putting a halt to the constantly growing disparity between our intellectual materialistic attainments and our spiritual unfoldment if the race is to survive and go on to the fulfillment of its highest destiny.

This, therefore, is the challenging Hour in the history of our human race when we must pause in the frantic delirium of our present speed-and-space enthusiasm — *and face ourselves!* It is not by

trying to escape from the pressing world-situation into outer space that we shall achieve our highest destiny. Nor is it by producing more gadgets and more powerful nuclear weapons that we shall serve and promote our highest welfare. For we are essentially spiritual beings; and our real hunger, whether or not we consciously realize it, is for the enduring intangibles of the Spirit.

Do we naively imagine that our mere penetration into outer space and the increasing deadly potency of our nuclear weapons will bring about the transformation of humanity into a highly moral and spiritual race, a race no longer capable of greed, hate, prejudice, distrustfulness and fiendish cruelty? So that the long-awaited lasting World Peace shall have become a Living Reality...?

But the most mystifying and outstanding perversity of the human mentality is that after thousands of years of continual warfare amongst mortals on this earth, the brutal and remorseless murdering and torturing of great numbers of our brothers and sisters of the human race, young and old alike, is regarded with what can only be termed a fiendishly apathetic acceptance of such carnage as a necessary factor in our human existence as *civilized beings!* This smothering of the flaming spiritual warmth of deep sympathetic understanding is the most shocking feature of a merely separative and materialistic approach to life.

Only a great spiritual transformation of humanity can lead us out of the chaotic turmoil of this crucial hour and into the Light of our true High Destiny—out of the abysmal benightedness of separateness and into the Illumined Awareness of ONENESS. For the Highest Welfare of humanity lies not in the hands of intellectual scientists, brilliant as they may be. The moral and spiritual advancement of the race, on which alone can rest the foundations for a better world and a truly civilized society, does not depend upon our physical or mental progress. We have had both of the latter to a high degree in this century, but they have not helped in any way to solve our great problem of how human beings can live in peace with one another. This is not to imply that the physical and mental well being of the race should be neglected.

But it must not be permitted to take on undue significance and thereby veil the Undying, Unfed Flame of Spiritual Being. Otherwise humanity will remain in the darkness of discord and chaos instead of ascending in the Light of Harmony and ONENESS.

It cannot be emphasized too often or too strongly that the present distressful condition of humanity has come about because of our turning away from our Spiritual Center within and concentrating on the peripheral phenomenal attainments of the mind, rather than on developing an ever-deepening awareness of the Essence of Life by putting Spirit first. This has resulted in the corruption of the consciousness with false views and values of life.

The soul of humanity is sick unto death with our overmechanized culture. The flame of its life is being stifled by the unceasing onslaught of countless kinds of gadgets scattered forth by our scientific genius. It is crying out for succor, for breath, for its very life. And our responsibility is not to let that cry go unheeded.

The way out is only through the great spiritual transformation that is now most potently charged with a mighty dynamic impetus within the consciousness of humanity. It is working its wondrous, irresistible way unseen and unheard. And therefore, except for a comparatively small number of persons, it is not consciously known as being in operation. Those who are aware of it are the illumined individuals of every nation, race and creed who have transcended the illusion of separateness and the limitations of egoism and who, giving their all and asking for naught, live only for humanity's highest welfare and spiritual upliftment.

And thus it is that the way out has been opened up by the great spiritual transformation now progressing in the depths of human consciousness at a pace that is rapidly closing the gap between our intellectual materialistic progress and our spiritual unfoldment.

All the tension and unrest of the times, all the discord and turmoil, all the outer seeking, are but the surface manifestations of that Omnipotent Power which is working its way in the Real Spiritual Self of humanity. And the mighty impulse of this great spiritual transformation was

given not by any human being; it was a Divine Act of High Intercession, calling forth the Omnipotent Power and Loving Wisdom of our Creator in this scheme of things.

The power of this spiritual transformation is being stepped down to all humanity through the consciousness of those individuals who have been sufficiently orientated to the ONENESS of the Absolute and therefore rid of the separative egoistic thinking that blocks the influx of the Higher Potencies. And so the blazing Illumination from the Fiery Source of Life is burning away the separateness and egoism and cruelty and suspicion from the consciousness of humanity, that it may behold the Light of its True Destiny both inwardly and outwardly; and in that Light *realize the Truth that there is only the ONE*...and that ONE is All...and All is that ONE.

In the Revealing Light of the Oneness in the consciousness of humanity, in that Healing Illumination of increasing numbers of human beings, man shall gaze upon his fellow man of whatever race, nation, creed or status, and see *himself*, the One Self, the Life Essence of the One Absolute that IS in all and IS all!

For the Golden Chimes of the Spirit are sounding in the Radiant Tower of our Glorious Destiny. And as we listen, we can hear the High Summons: *"Give of Thyself and give again, and in giving, gain the Imperishable Spiritual Riches of the Universe..."*

THOU HAST MADE ME ENDLESS, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

— Rabindranath Tagore

THE GOSPEL AND GENIUS

Rev. Roy Wallace Thomas

EVERY GREAT RELIGION has made its impact upon history. Edward Lucas White, in his book, *Why Rome Fell*, holds that the fall of Rome was "the greatest of all mankind's disasters recorded by either history or tradition," and that the rise of Christianity was the paramount cause of the ruin of the Roman Empire and of the annihilation of the Greco-Roman culture and civilization.

Other historians insist that the Greek and Roman civilization held within itself seeds of ultimate disintegration. When we look back in the light of the same forces working today we find that not yet has the world witnessed immortality in any movement or institution embodying and sanctioning destructive features. "All they that take the sword shall perish with the sword."

A society that incorporates militarism and exploitation as dominant principles commits slow but certain self-destruction. It violates the law of essential harmony with the structural principles of reality.

It is an ominous fact that too many of the citizens of even the alleged "Christian" nations are part animal, part pagan and only part Christian. The claims of the animal and the savage in us form the real substance of "Adamic sin." The flare-up of the beast and the primitive in men accounts for the fact of hell in everyday life and in the conflicts of nations.

Salvation for the individual and the race can come only by taming the brute and the savage in us, making dominant what is truly human. Man, be it remembered, is the offspring of God. Unfortunately, we can find no case where a people has steadfastly observed through the centuries all the conditions of personal and social well-being. Even Christianity is still pioneering.

What can be done? What is the cure? The Sermon on the Mount gives answer in a white light of revolutionary morality. Pentecost of the book of the Acts gives answer in a drama of ethical fire. Is the problem of distribution still the Gordian knot of our social order? The Christ-filled disciples attacked it with amazing simplicity. They shared "according as any man

had need" (Acts 2:45). That they failed to convert the world to this principle of religious justice has nothing to do with its rightness. Set the administrative and scientific genius of the nations to work upon this problem, investing as much energy as is now spent on war and armament; and the problem of poverty and ignorance will be speedily solved.

What is the measure of a man's social service? This the Christ-inspired disciples solved also, with the simple formula, "from every man according to his ability" (Acts 11:29). That does not mean merely the sharing of dollars, although this is included. Can a rich man give greatly who gives money only? Cannot a man give greatly who has no wealth? "Silver and gold have I none," said Peter, "but such as I have give I to thee." He proceeded to give the lame man something better than gold. Peter gave himself in healing mercy, and the man walked.

And what has the New Testament to say about motives and the moral incentive? The disciples followed Jesus who refined gold from the wisdom of the sages. *Love thy God. Love thy neighbor. Love thine enemy.* In this way did he hallow the Golden Rule and the Ten Commandments. Intelligent love in practice is the cure for all the ills of man. Pentecost of the book of the Acts made the disciples whole-hearted agents of Jesus' momentous but bloodless revolution.

The gospel entered the world as a baptism of creative kindness. Alfred North Whitehead showed that Jesus' unique contribution as an interpreter of God is in the fact that instead of emphasizing the divine Caesar of the Romans, the "unmoved mover" of Aristotle of the Greeks, or even the "ruthless moralist" of the Hebrew prophets, he emphasized tenderness in God and in the world operating by love. God is kind.

And because Jesus and his followers dared to shape themselves and to spread the truth that will shape the race in the patterns of intelligence, justice and kindness, they experienced the tragedy that has blighted every period of history. All pioneers of humaneness know the peril of being kind.

It is true that we find little appreciation of art in the New Testament. In every city visited by the heralds of the gospel were tem-

ples and statues of chaste perfection. There stood the Parthenon, with the marble offspring of the genius of Phidias. There was the world of Homer and Plato and Aristotle and Aeschylus. Paul and Luke knew Greek, and visited every large city. Not a line do we find in their writings in praise of Greek art or literature.

But can the arts of peace flourish in the turmoil of war? The men of Christ were embroiled in the "moral equivalent of war." They found the world in dire need. Everywhere was slavery, oppression and misery, all preventable. When tender flesh quivers in widespread peril, who can stop to admire a statue?

Besides, for three centuries the Christians were hunted like wild beasts. They found this world a hell of cruel lust. Yet the only sword they used was truth; their only dynamite was love. But intelligent love is nitroglycerine to ignorance, hate, cruelty, and greed.

They would not burn incense to Caesar's image, hence were "atheists"! Many of them would not join an army to kill, preferring to be killed, therefore they were "traitors." How could men constantly spied upon, in peril of prison, torture, crucifixion, the stake, whose women were even sentenced to the brothel, have either time or feeling for the perusal of epics or the admiration of temples? Would it be strange if pagan art repulsed them?

But if the gospel began by seeming to ignore certain fruits of genius, it is also true that the gospel released genius. As Ernest Fremont Tittle wrote: "These harried Christians were actually happy. 'Children of joy,' Barnabas calls them. And Clement of Alexandria writes, 'Praising God we plow, singing we sail.' And Tertullian declares that 'the church is the one thing in the world that always rejoices.'" They were masters of living. Their cure for despair was God.

Driven in upon themselves by a relentless world, they explored the possibilities of the inner life, the golden gate to eternity as a present possession, finding intensest joy in "the inexhaustible wealth of Christ." By so doing they experienced the fruits of genius at the highest.

From *THE LOST YEARS OF JESUS REVEALED...*

"For centuries students of the Bible have wondered where Jesus was and what he did during the so-called 'eighteen silent years' between the ages twelve and thirty. The amazing and dramatic scrolls of the great Essene library found in cave after cave near the Dead Sea (at Qumran) have given us the answer at last...That during those lost years' Jesus was a student at this Essene School is becoming increasingly apparent. Scholars are admitting the startling parallels between his doctrines and vocabulary and those of the Essenes and their 'Teacher of Righteousness'. It is to his title and authority that Jesus probably succeeded...

"The important point about these Dead Sea Scrolls is that we have found the remains of the great library of the Essenes and from its contents have discovered what some scholars have suspected: that the favorite books of Jesus and his disciples were the very volumes that the Essenes loved best...

"It is likely that Jesus patterned his own career and teachings in part after this great religious leader, teacher and martyr (the Teacher of Righteousness). Certainly Jesus' teachings, especially the Sermon on the Mount, resemble closely in both vocabulary and ideas the contents of many of the Qumran cave manuscripts...

"The Essene monks of Qumran called themselves the Community of the New Covenant, and 'New Covenant' was a better word to translate the Aramaic word which Christians later translated as 'New Testament'...At Jesus' last meal with his disciples, it will be remembered that he raised the 'cup of the New Covenant' in true Essenic fashion...

"Unfortunately, the more orthodox Christian leaders refuse to admit that the manuscripts from the Qumran caves are extremely important and will make necessary not only the revision of most of the books of the Bible but also the re-writing of the history of Christian origins...Enough of the tens of thousands of fragments of hundreds of manuscripts have been deciphered and translated for the scholars and theologians to know, even if the American lay public does not, that the proven Mother of Christianity was the splinter Jewish sect sometimes called Essenes..."

Book Review

THE LOST YEARS OF JESUS REVEALED, by Charles Francis Potter; Fawcett Publications, Greenwich, Conn.; 128 pp, 1958, $.50.

IN THE LOST YEARS OF JESUS REVEALED, Dr. Potter concludes that the discovery of the Dead Sea Scrolls will eventually bring about a radical re-evaluation of Christian origins and reduce the stature of Jesus to that of a splendid example of the best type of Jewish thinker of his day'. The first conclusion seems inevitable but the second neither inevitable nor probable.

The Scrolls are throwing light on Jesus' background, but humanists, like Dr. Potter, conclude that merely because we will know more, perhaps much, about it we need no longer regard him as a divine messenger and saviour. It is as if they are saying, 'Now we know the background! And that makes everything different!' But no person of spiritual understanding believes that Jesus never underwent strenuous disciplines of mind and body, never had to learn or study, never spent years in solitude, never needed a teacher.

It is recorded that Buddha went through all these phases of spiritual growth for at least seven years; and the spiritual development of Ramakrishna, India's great prophet of modern times, required many years of disciplines and included several teachers. Neither of these god-men emerged full-blown in the high tide of their greatness but had to work their way to that peak steadily, year after year, as Jesus undoubtedly did.

Nor were their teachings wholly unique, as Dr. Potter believes that Jesus' should have been if we are to consider him a divine incarnation. (*It was they themselves who were unique*, as Jesus was—not their teachings.) Ramakrishna's words find their echo in the great Hindu scriptures and in the teachings of Hindu saints who preceded him. Buddha's approach to spiritual life was characteristically his own, but it emerged from the tradition of the Upanishads, in which he was thoroughly grounded. And yet both, in their thirties, broke through to full spiritual realization and afterwards taught and inspired others as only men with divine power and di-

vine sanction have done.

Merely because we know their background and years of struggle does not diminish their greatness or the impact of their teachings. Precisely the same thing holds for Jesus. When Christians reflect that he, too, could not have come out of "nowhere" to reach his supreme stature (for otherwise he could not have communicated to us) they will welcome the findings of the scrolls as enthusiastically as Dr. Potter, who confesses that they are 'God's gift to humanists.'

Frequently he compares Jesus to the Essene Teacher of Righteousness and suggests that they were of similar stature. But the Teacher of Righteousness did not have disciples who gave their lives for him; he did not inspire and produce a St. Paul; he did not motivate the life of a St. Francis; he did not appear in visions down the ages to many saints, East and West; he did not rise from the dead; he did not set in motion a tidal wave of spirituality whose force is still breaking upon the world.

Ramakrishna relates that one day in his temple garden he saw a radiant, blue-robed figure coming toward him. "I sat entranced in admiration of his beauty and his greatness and I wondered who he was." As he approached, Ramakrishna, who knew nothing of Christian teachings, heard a voice, saying, "Behold Jesus of Nazareth, the embodiment of Divine Love, who died to save humanity." Then the blue-robed figure passed into a spiritual form and entered into Ramakrishna, who went into an ecstasy and remained for three days in a superconscious state.

Further, if the Teacher of Righteousness or any other teacher of Jesus were asked what the Way was, or what Truth was, they might have answered variously, but not as Jesus did: "*I* am the Way, *I* am the Truth..." Only a man who is himself an incarnation of Truth can unleash a spiritual current that will last for centuries and change the course of history. This is the difference between Jesus and his teachers—they were knowers of Truth but he was Truth incarnate. Spiritual people intuit this, for their understanding springs from faith, intuition and the grace of spiritual insight—faculties that transcend the limitations of intellect and logical analysis, the valuable but inadequate tools upon which Dr. Potter relies.

P.H.

NOTICES and COMMENTS

PRAYING HANDS STAMPS. One of our members has generously designed and contributed a number of booklets of miniature stamps, suitable for use on all correspondence to spread abroad the spirit of a 'world united in prayer'. These stamps are the size of the illustration at the left and as long as our supply lasts we shall be happy to send them free of charge to anyone who requests them. Please enclose a stamped, self-addressed envelope.

PRAYER WHEEL INSERT. Mrs. John Bruère of the Calvary Presbyterian Church, 2020 East 79th St., Cleveland 3, Ohio, has sponsored a most unusual and attractive Prayer Wheel which we are happy to enclose with this issue. Within this Prayer Wheel are seven circles in different colors, representing God, the family, the church, the community, the United States, foreign countries, and countries behind the Iron Curtain. As Mrs. Bruère writes, "Even 5 minutes a day spent in praying to God for what they represent will help to release spiritual power in you, in your family and church, in your community, and in your world." Readers wishing to obtain more of these Prayer Wheels should write to Mrs. Bruère. They can be obtained for 5¢ each and at $3.50 per 100.

PRAYERS FOR PEACE SERVICE. Prayers for the United Nations were offered on September 17, the Sunday before the opening of the General Assembly, in Christ Church Methodist, New York, under the auspices of the Protestant Council. The service was attended by the U. S. delegation as well as other world leaders at the U. N. Prayers were offered for the success of the delegates in their efforts to establish peace in the world, and God was asked to use the U.N. as a channel through which the world can be held together and find permanent peace.

OCTOBER ISSUE. With this number the size of the publication has been increased another 4 pages to 36, our second such increase this year. This step seems symbolic of our awareness of growth in several areas simultaneously. We

are now engaged in a number of projects for the expansion of the work and will describe them in forthcoming issues, as they materialize more fully. The printing of this issue, also, is considerably larger than usual and from it we hope to gain a number of new friends and supporters of the work...Mrs. Virginia Mears of Buffalo, Mo. is the only new name represented in this issue. A forcefully written paragraph from a recent letter she wrote to us, and which she kindly consented to have printed, appears on page 19... Dr. Samuel M. Shoemaker's 'Prayer is Faith Alive', on page 6, was drawn from a radio sermon printed in THIS WEEK'S WORD, an organ of Calvary Episcopal Church in Pittsburgh.

SAD NEWS. During the summer Fellowship in Prayer lost three good friends by death: Mrs. Maude M. Tibbetts of Wellesley Hills, Mass. on July 29; Mrs. Laura M. Lovejoy of Scarsdale, N. Y. on August 1; and Mrs. Madeliene Day Lydenberg of Westerville, Ohio on July 7. Mrs. Tibbetts was the wife of G. Wallace Tibbetts, an active FIP friend of long standing, whose writings have appeared in our pages. Mrs. Lovejoy was an FIP Advisor at the time of her passing and Mrs. Lydenberg was a former Advisor. Both of these ladies were with us from the very beginning and both were dedicated to the ideals for which FIP stands. To the survivors of all three we extend our deepest sympathy.

NEW TRUSTEE. In August Mr. Frederic Snyder of Kingston, N.Y. was elected a Fellowship in Prayer Trustee. In semi-retirement now, Mr. Snyder was for years a noted lecturer and news analyst and has been closely associated with many educational and religious enterprises. He has travelled extensively in foreign countries and is passionately devoted to the ideal of a spiritual regeneration in the world today. We feel very fortunate in having him join us and know his services will be of great help in expanding the work of FIP .. On the back inside cover Mr. Snyder is represented with a beautifully written Prayer and it was he who suggested that we print Dr. Shoemaker's superb article.

FELLOWSHIP IN PRAYER is published six times a year at the rate of $3.00. Special rates are available for additional copies.

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Fellowship in Prayer
22 East 29th Street
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I enclose $.....in payment of a subscription to FELLOWSHIP IN PRAYER for.....year (s), and $.....toward furthering the work. May God add His blessing!

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A PRAYER

Our Heavenly Father, Supreme Master of the Universe, Eternal Spirit of Love, as we sojourn in the earth of Thy creation, our quest is for light and for the wisdom and energy to earn the blessings light provides.

Purpose in us the will to care. Make us regretful for the times we have not been grateful. Steel us to trample on the thorns of adversity until Thou dost grace us with the fadeless rose of victory.

— Frederic Snyder

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